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CHEAP REPOSITORY.

SUNDAY READING.

The PARABLE
OF THE
TEN TALENTS.



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CHURCH REPORT OF
 UNWOMAN-READING
 THE PARABLE
 OF THE
 TEN TALENTS



The Lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many: enter thou into the joy of thy Lord. And while he thus spake, he departed, and he gave to every man his talents, and he went to another part. And after that he was departed, he came to another servant, and found him sleeping, and he had received his talents, and he said unto him, Thou wicked and slothful servant, thou knewest that I was abroad, and thou hast not kept my talents, thou oughtest at least to have deposited them with the bankers, and I should have received interest withal. And he said unto him, I was afraid, and I hid thy talents in the earth, lo, here they are, return them unto me. And he said unto him, Thou wicked servant, thou knewest that I was abroad, and thou hast not kept my talents, thou oughtest at least to have deposited them with the bankers, and I should have received interest withal. And he said unto him, I was afraid, and I hid thy talents in the earth, lo, here they are, return them unto me. And he said unto him, Thou wicked servant, thou knewest that I was abroad, and thou hast not kept my talents, thou oughtest at least to have deposited them with the bankers, and I should have received interest withal.

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PARABLE, &c.

OUR Lord Jesus Christ, among the numerous Parables by which he instructed his disciples the multitude, delivered the following: "The Kingdom of heaven is as a man travelling into a far country, who called his own servants and delivered to them his goods: and unto one he gave five talents, to another two, and to another one, to every one according to several ability, and straightway took his journey. Then he that had received five talents went and traded with the same, and brought them other five talents; and likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his Lord's money."

After

UNITED STATES
OF AMERICA
DEPARTMENT OF THE INTERIOR
BUREAU OF LAND MANAGEMENT
WASHINGTON, D. C. 20240



PARABLE, &c.

OUR Lord Jesus Christ, among the numerous Parables by which he instructed his disciples the multitude, delivered the following: "The Kingdom of heaven is as a man travelling into a far country, who called his own servants and delivered to them his goods: and unto one he gave five talents, to another two, and to another one, to every one according to several ability, and straightway took his journey. Then he that had received five talents went and traded with the same, and made them other five talents; and likewise he that received two, he also gained other two. But he that had received one went and digged in the earth and hid his Lord's money."

After

After a long time the lord of those servants came and reckoneth with them: and so he that had received five talents, came and brought other five talents saying, Lord, thou deliveredst unto me five talents; behold I have gained besides them five talents more. His lord said unto him; "well do thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of my Lord." He also that had received two talents came and said; "Lord thou deliveredst unto me two talents: behold, I have gained two other talents besides them." His Lord said unto him, "well done thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of my Lord." Then he that had received the one talent came and said, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid and went and hid thy talent in the earth: lo there thou hast that is thine." His lord answered and said unto him, "Thou knowest that I reap where I sow not, and gather where I have strewed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming thou shouldst have received mine own with usury." Then he took from him the talent and gave it unto the servant that hath ten talents. For unto every one that shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath: and cast ye the unprofitable servant into outer darkness: There shall be weeping and gnashing of teeth."

In this beautiful parable is set forth, in a very
 clear and striking manner, the necessity of improv-
 ing the grace God has bestowed on us: for the
 better understanding of this, we must for a moment
 turn our attention to the state of Adam, our first fa-
 ther, both before and after the fall, which involved all
 posterity in his guilt, and the consequences of it.
 In the first chapter of Genesis we read that Adam
 was created in Paradise in the image of his Creator, not
 in his form or outward shape, for no shape can
 have any likeness to God, but because, says a very
 ancient writer, the holy Trinity had breathed their
 own nature into him. In this blessed state Adam
 might have continued had he not lusted after the
 knowledge of Good and Evil, and ate of the tree
 which God, in mercy, forbade him to taste. At that
 instant the heavenly spirit, or life of God in his soul,
 was extinguished; in other words, it was
 quenched; and his nature became wholly carnal and devilish; sitting
 rather for a place among the spirits of darkness
 than the angels of God: In this hopeless state his
 merciful Creator stepped forth to his assistance, and in-
 stilled into the human nature a seed of grace, which
 would revive and make alive again that heart only
 which Adam lost by his fall: this heavenly seed is
 that by whom all things were made, and of whom
 it was foretold, that he should bruise the serpent,
 and bring back the lost sheep of Israel; the lost
 sheep of Israel, not only Jews but Gentiles also.
 This seed of grace which was in our first pa-
 rent, and from him rises up and lies hid in every
 seed of Adam, is the talent of which Christ speaks
 in

is the parable; and of which we shall, at the day of judgment, be called to give a strict account. It is as a treasure hid in the depth of our souls, which will open itself by degrees, in such proportion as the desire of our hearts is turned towards it, and is called *grace*, *free grace* or the supernatural gift; because it was something that man by his natural powers could not obtain. This is the talent committed to us by God, to improve for our eternal salvation; let us beware, therefore, like the unfaithful servant, of burying it and rendering it of no account, lest, like him, we be cast into outer darkness, where there shall be weeping and gnashing of teeth.

It may be asked us if this blessed seed of grace, the free gift of God to all mankind, how it is in our power to bury and render it of no account? alas my friends, the lusts of the flesh, the cares of the world too often keep it under, and prevent its increase; by these, our hearts are drawn away from Christ, where the spirit must quicken, co-operate and perfect the salvation already begun in our souls; we neglect to implore his grace which can alone quicken the little seed implanted for our salvation and cause it gradually to unfold, till it subdues all things to itself, suppress our carnal inclinations, and produces those blessed fruits which must prove that we have been faithful servants, and not neglected the talent committed to our care. The first of these blessed fruits is the *love of our Creator* and *faith in his promises*. If we truly love God our hearts will continually turn towards him as

day source of all good, as the bounteous and merciful
 nt. g from whom we daily, nay, hourly, receive
 wh. innumerable blessings, for which we are utterly in-
 a-as- capable of making any adequate return; we shall
 a. his wisdom in every object that surrounds us,
 it; the light, the air, the beasts of the earth, the fowls
 nature the air, the fishes of the waters, the trees and
 et com- plants that grow out of the ground, all which he
 eten- is bounteously bestowed for our food and conve-
 nience, will fill our hearts with gratitude and love;
 of and how will this be increased when we reflect, that
 r dar- his great and wonderful Being who formed not only
 aath- us, but innumerable worlds by his word, has
 ondes- descended to permit such a poor weak sinful
 creature as man, through the medium of his blessed
 race- son, to commune with him, and offers him, when
 in o- his life is passed, a blessed immortality which shall
 ala- ve no end. Such reflections as these must make
 Of us with David, "*Rejoice to think upon the Lord*
 its- *always*:" we shall study to obey his word in all
 y from- ings, and shall serve him not as a hard task-master,
 per- with reluctance and grudging, but with the pleasure
 soul- and alacrity which an affectionate son feels in obeying
 glo- good parent, whose commands he is sensible are all
 wa- ultimately for his good, and to whose tender care
 nes- and bounteous gifts, he feels he can make no ade-
 a, ate return. Thus impressed with the mercies and
 pro- wing kindness of God we shall, in the language of
 gle- Paul, "*Pray without ceasing*." Not that we
 first- shall be always on our knees repeating a regular
 r- station of prayers, but in every occupation and
 d o- concern of our lives our hearts will be lifted up
 s to him, like the needle to the pole, they will upon
 our every

In affliction his mercies shall be
 every occasion turn towards him; with gratitude
 shall silently breathe forth praise, and adore
 him; all this he only in the season of joy and
 ease, when our hearts are depressed, and calamities
 crowd thick upon us; when we have poverty, he-
 cess, and various other ills to contend with, a
 looking round find on earth no kind friend to con-
 sole or relieve us, with what joy and confidence
 shall we turn to that blessed support, the rock
 ages, which was never known to fail in the time
 trouble; though oppressed by afflictions in which
 human aid can give us consolation, here we
 be sure to find it; we shall think upon the promise
 of our God, and from our Redeemer draw strength
 not only to support but to glory in our sufferings
 through which we shall hope to be made more we-
 thy that salvation which he died to procure us.

The more we think upon his loving kindness
 more our confidence in him will increase, and he
 will give us a clearer view of that blessed immor-
 tality which he has prepared for those who take
 their cross and forsake all to follow him.

Afflictions in this life which lead to such a glo-
 rious end, we shall then think unworthy engage-
 our attention; we shall indeed feel them; while
 we are in the body we cannot wholly divest
 ourselves of the cares that appertain to the body;
 nor is it required that we should, we are only
 exhorted to bear the afflictions that fall to our lot with
 patience and resignation to the will of God,

chastise

self, when he loveth, and to consider this
 a pilgrimage in which, through Christ, we are
 working out our way to a place of endless bliss.
 We must arise, we must stand at the cross
 and we must wait, no grudging at the seeming ad-
 vance of our neighbour, either in spiritual or
 moral gifts; no pride, no selfishness, no lying, no
 anger, these have their root in the kingdom
 of Satan, who would gladly take from us the Crown
 which Christ has purchased for us with his blood.
 We truly love God, and wish to obtain a place in
 the blessed mansions, where all tears shall be wiped
 from all eyes, and which he has prepared for them
 who love him, and suffer themselves to be led by
 the Spirit, we must resolutely fight against the tempt-
 ations which Satan throws in our way, and look
 continually to our Redeemer for that strength
 which, if we persevere, will enable us to overcome,
 and enter in at the strait gate, which is that
 only which leads to eternal life. All this we
 shall do if we all truly love God.

The next blessed fruit which will be required
 of us, as a proof that we have not neglected our
 talent, is love to our neighbour, in other words, love
 to all mankind. When it is considered that the
 number of the bad people in the world infinitely
 surpasses that of the good, we shall naturally ask our-
 selves, how is it possible to love those that are
 prone to all kinds of evil? When we hear of the
 good deeds of a man recorded, though we are not
 personally acquainted with him, we feel our hearts
 naturally

naturally inclined to love him, but when we, on the contrary, hear of one, who, in the language of Scripture, "*travelleth with iniquity and hath sowed mischief, and brought forth falsehood*;" do not such an one merit our hatred rather than love? Thus will the unregenerate man reason; he in whose heart the love of Christ is shed abroad and become manifest, will view such a one not with hatred, but compassion; that same spirit which on the cross could bless them that were inflicting on the most bitter agonies, in return for the ineffable blessing he was purchasing for them, will tell him to behold such a one as a poor brother captive by Satan, and for a momentary gratification forgoing the unspeakable advantages purchased him by the blood of his Redeemer: in this view say, he will no longer seem an object of hatred to pity, and he will offer up in his behalf as sincere and earnest a prayer as ever was addressed to the throne of mercy.

If an opportunity offers, or can be procured with what joy will he embrace it, to point out to this poor brother the blessings freely offered to him in the gospel of Jesus Christ, and persuade him to accept deliverance from the yoke of Satan, which must in the end prove his destruction.

All this will be done without the least rancour or ill nature, or boasting of his own superior goodness, which instead of benefiting would injure, because he was endeavouring to gain; If his good intention

tions failed of success, and draw on him re-
 ches instead of thanks, he will beware of
 ring, but still suffer himself to be guided by
 meek and humble spirit, which can alone guide
 right, and wait in hopes that some future moment
 be more favourable to his endeavours. In
 mean time, if distress or poverty assail this
 or lost brother, he will feel his heart open to his
 us, and if in his power, joyfully relieve them;
 will not, like too many, on such occasions, say,
 his prosperity he had no compassion, now there-
 let him feel the want of it; but will humbly
 and pray that his afflictions may, at last,
 ing him to think upon, and forsake his sins, and
 unto that merciful God who is ever more ready to
 ar than we to pray. This he will do if he be
 ally guided by the spirit of Christ.

"Love your Enemies;" says the blessed Jesus,
 bless them that curse you; do good to them that
 hate you, and pray for them that despitefully use you
 and persecute you. That ye may be the children
 of your father which is in heaven; for he maketh
 sun to rise on the evil and on the good, and
 sendeth rain on the just and on the unjust. For if
 ye love them which love you, what reward have
 ye? Do not even the publicans the same? and if ye
 salute your brethren only what do ye more then
 others."

The love of a christian must embrace all man-
 kind. Our blessed Redeemer laid down his life for the
 whole

whose world, and has thereby left us an example
 that love which his spirit only can inspire,
 which we must have, or we cannot be his Disciple.
 This love, if we really possess it, includes all
 relative duties we owe to society and each other.
 In the first place it intirely excludes envy; for
 we truly and sincerely love our neighbour,
 must naturally rejoice in his prosperity; his welfare
 whether in spiritual or temporal matters, must
 be a source of pleasure to us, which could not be
 the case if envy in the slightest degree made its abode
 in our hearts; a sincere love of our neighbour is
 incompatible with that sordid love of gain, which
 leads to theft, murder, and numberless other crimes.
 It excludes malice and revenge, and banishes the
 hardness of heart and love of self which is the root
 of every evil; if we truly love our neighbour,
 shall consider his wants as our own, and be equally
 ready to administer to them; we shall not possess
 coats while our neighbour is wanting one, but joy-
 fully share with him the food and raiment which
 God has bestowed on us; though few of the goods
 of this world may fall to our lot, out of those few
 we shall find means to alleviate his distresses in
 time of need; *even a cup of cold water*, accom-
 panied by a kind word, or sympathising look
 may give comfort to the drooping heart in the hour
 of sickness and calamity; and we are assured
 where larger means are denied, will not lose its re-
 ward. A sincere love of our neighbour will effec-
 tually prevent our judging his actions with a severe
 eye often unjust, and ever inconsistent with the
 precept

cepts of our Lord Jesus Christ, which warns us
 not to judge lest we be judged," we shall be more
 ready to excuse, than exaggerate his errors, all back-
 biting and slander therefore will be effectually
 washed from our conversation: thence disputes,
 which light up the fire of discord and animosity, will
 cease, and peace and friendly confidence be esta-
 blished among men. Such will be the fruits of that
 blessed spirit of love, if we suffer ourselves to be
 ruled by it, and such they must be if we would
 be found unprofitable servants.

When Christ was asked, "which was the great
 commandment in the law?" he replied, "*Thou
 shalt love the Lord thy God with all thy heart, and with
 all thy Soul, and with all thy strength.* This is the
 first and great commandment; and the second is
 like unto it, *Thou shalt love thy neighbour as thyself.*
 On these two commandments hang all the law and
 the prophets." The blessed effects resulting from
 these I have endeavoured to point out; but so low
 are we sunk in sin by the fall of our first parents,
 that we should have been incapable of fulfilling
 them, had not God, in his mercy, inspoke the seed
 of grace, and thereby made us capable of the salva-
 tion he has promised us, if we do not suffer our cor-
 rupt inclinations to choak the good seed, and, like the
 faithless servant in the parable, bury the talent which
 our Lord in his mercy hath committed to us, instead of
 using the means which he has appointed to en-
 large it by prayer, and abstinence from the lusts
 of the flesh, let us beware lest we force him, instead
 of

of increasing, to withdraw from us that which he already granted; for he has expressly told us in parable, that, "To him that hath, shall be given, and he shall have abundance, and from him that hath not shall be taken away even that which he hath." Such will be the fruits of that blessed spirit of love, if we suffer ourselves to be led by it, and such they must be if we would be found unpretensible servants.

When Christ was asked, "which was the great commandment in the law?" he replied, "Love the Lord thy God with all thy heart, and with all thy strength. This is the first and greatest commandment: and the second is like unto it, Love thy neighbour as thyself. These two commandments hang all the law and the prophets." The blessed effects resulting from love have descended to point out, but so low we look in sin by the fall of our first parents, we should have been incapable of fulfilling it, had not God, in his mercy, imputed the love, and thereby made us capable of the love. He has promised us, if we do not suffer our consciences to choke the good seed, and like the Pharisees to despise the good seed, and like the Sadducees to deny the resurrection, but the talents which he has committed to us, instead of being means which he has appointed to us by prayer, and assistance from his Spirit, let us be ware lest we lose him, instead of

A LIST OF TRACTS.

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DELAYS are Dangerous.
The Affectionate Orphans.
The Wreck.
The Wife Reformed.
Betty Gillis.
Jeremiah Wilkins.
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The Murder in the Wood.
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Judge Blarney.
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The History of St. Peter the Apostle.
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The Unfruitful Fig-Tree.
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Jack Flint the Soldier.

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SUNDAY READING

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and 2000.

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Unterschiedl. Fig. Tace.

the High Priest.

the Chosen of God.

the Baptist.

species relating to Jesus Christ.

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ctions on the Victory off the Nile.

POETRY.